THE WATER OF ZAM-ZAM

Here is a refreshing, sweet, pleasant tasting, easy digestible, boundlessly blessed, virtuous and honourable water. It enjoys such blessings and virtues, which no other water, the world over has.

Basis of nomenclature

The word >zam-zam= originates from the word >zumaazim=, for which the following is recorded as its meanings:
AExcessive water, far-reaching humming sound, the gathering of a scattered thing, to protect, the water of zam-zam or zam-zaam or zuwaa-zim is the mixture of sweet and brackish water.@ (Lisaanul Arab, vol.12, page 275)
In the initial stages of this well, a far-reaching humming sound could be heard, hence the name >Zam-Zam=.
According to Imaam Nawawi (rahmatullahi alaih), the name >Zam-Zam= was given owing to the excessiveness and large quantity of the water, because the words: >Zam-Zam=, >Zam-Zoom= and >Zamaa-Zim= are said at the time of excessive water. (Muslim Shareef, vol.1, page 400)

Other names for >Zam-Zam=

Just as >zam-Zam= has many virtues and benefits, similarly, it has many names. The following names are recorded in ALisaanul Arab@:
AZam-zam, Maktoomah, Maghnoonah, Shubaaghanah, Suqyaa, Ar-ruwaa, Rakdhatu Jibraeel, Hazmatu Jibraeel, Shifaa-u-Suqm, Ta`aam-u-Tu`am, Hafeeratu Abdil Mutallib, Zam-zaam, Zawaa-zim@ (Lisaanul Arab, vol.15, page 166)

It is reported from Hadhrat Abdullaah Ibn Abbaas (radhiAllaahu anhu) that during the era of ignorance it was known as >Shubaa`a=. (Akhbaar Makkah, page 291)
The following ten names are recorded in some narrations:
AMaktoomah, Madhnoonah, Shubaa`a, Suqyaa, Ar-ruwaa, Rakdhatu Jibraeel, Hazmatu Jibraeel, Shifaa-u-Suqm, Ta`aam-u-Tu`am, Hafeeratu Abdil Mutallib.@

Imaam Zubaidi (rahmatullahi alaih) states that if the various names of >Zam-zam= are gathered from the Ahaadith Kitaabs and dictionaries, it will total up to 60 names. (Taajul Uroos, vol.8, vol.328)

Allama Jamaalud Deen Muhammad Jaarullaah (rahmatullahi alaih) records the following names for >Zam-zam=:
AZam-zam, Hazmatu Jibraeel, Suqyaa Ismaeel, Barkah, Sayyidah, Naafi`a, Madhnoonah, Aunah, Bushraa, Saafia, Barrah, Asthma, Saalimah, Maimoonah, Mubaarakah, Kaafia, Aafia, Taahirah, Harmiah, Marwia, Moo`nisa, Ta`aam-uTu`am, Shifaa-u-Suqm, Shubaa`atul Eeyaal, Shiraabul Abraar, Qaryatul Naml, Hazmatu Ismaeel, Hafeeratu Abbaas.@ (Jaamiul Lateef, page 169).

The water of zam-zam is that well / spring which was a comfort and saviour of Hadhrat Haajira, when she was grieved and hopeless. It was the wondrous miracle of Hadhrat Jibraeel-e-Ameen (alaihi salaam), which is satiating the thirst of the believers of Tauheed, since 2000 years before Hadhrat Isaa (alaihi salaam). The magnetic effect of this incomparable water attracted the Banu Jurhum to its friends (Hadhrat Ismaeel and Haajira- alaihimus salaam) and made them a companion to them, and turned this desolate place into the Islamic headquarters.

The details of this incident are as follows, when Hadhrat Ebrahim (alaihi salaam) was ordered by Allaah Ta`ala to leave his chaste wife, Hadhrat Haajira (alaiha salaam) and his innocent baby, Hadhrat Ismaeel (alaihi salaam) in the desert of Arabia, with no friend or helper, then the answer to the sustenance of life for this >forlorn= mother and son was given within a few days. The innocent child was striking his heels upon the ground due to severe thirst. The mother was also becoming restless due to the lack of water, and she ran up one mountain, and down again and ascended the other mountain, in search of water, hoping to find something to sustain the life of her child.

During this, Hadhrat Jibraeel (alaihi salaam) made an appearance. With a strike of his heels, or an indication of his hands, or his wings, a spring started flowing.

As soon as the water was sighted, Hadhrat Haajira gained >life= in her soul. Her sadness and despondency was immediately removed and replaced by sheer joy. She quenched her own thirst and that of her child. She filled a container with the water and built a sand wall around the spring in order to dam it up.

Nabi-e-Kareem (sallallahu alaihi wasallam) said that had Hadhrat Haajira (alaiha salaam) not done this, this water would have become like a sea rather than a spring, and it would have saturated the entire earth.

It was the very desire for this water that attracted the tribe of Banu Jurhum here, and led to their settling down, in this area. They stayed and governed the area for 300, and according to some narrations, 500 years. It was the immorality, mischief, and flagrant disobedience of this tribe that led to their disgraceful eviction from the pure land of Makkah Shareef. When they left Makkah, they dumped the treasures of the Kaaba Shareef, its Ghilaaf (covering) and valuable swords into the well of Zam-zam, then they covered it with sand, thereby covering it completely and closing it up.

Five hundred years passed upon it in this condition. During this era, its name and signs were completely forgotten and erased.

But, when Allaah Ta`ala desired to revive this well and satiate the Ummat with it, HE used the Quraish and the grandfather of Nabi-e-Kareem (sallallahu alaihi wasallam), by way of a dream to dig up the well. Abdul Mutallib used to say that one night he had a dream, wherein someone was telling him to dig up >Tayyibah=. He says that he asked: AWhat is >Tayyibah=?@ But the person (in his dream), just walked away, without giving a reply. On the following night he said that he had another dream, wherein he was told to dig up >Maghnoonah=. He says that he asked: AWhat is >Maghnoonah=?@ But, again this person simply disappeared. On the third night he again had a dream wherein he was told to dig up Zam-Zam, and clean it up. He says that, he asked: AWhat is >Zam-Zam=?@

He was then told that it is a well, whose water will never decrease, and that he will find no difficulty in digging it up. Also that he will find no embarrassment in it, and that it is the inheritance of his father. He was told to serve it to the Haajis. Abdul Muttalib, says further that he asked for a sign of the location to this well. He was told that it is at the place where the ant-hills are in abundance. He was also told that when he reaches the place in the morning, he will find a crow pecking at the exact spot, where he is to dig.

The next morning, Abdul Mutallib left home towards the Haram Shareef, with his eldest son, Haarith, taking with them a pick-axe and a spade. According to the glad-tidings of Allaah Azza Wa Jalla, he saw a crow pecking at a spot between the idols, >Assaaf= and >Naila=. There were also many ant-hills around that spot. Following the instructions of Allaah Ta`ala, both the father and son started digging.

Even the Quraish, become a hindrance, and object by saying that this is the sacred place of their idols, and that they will never consent to its being dug up. However, Abdul Mutallib did not listen to any of this and he continued his task. In a short space of time he reached his objective and struck water. He also found the buried treasures of the Jurhum, which they left there, upon their departure from Makkah Mukarrama.
When the Quraish saw that Abdul Mutallib succeeded in his objective and that he unearthed a great treasure, they laid claim to it as being the inheritance of their fore-father, Hadhrat Ismaeel (alaihi salaam). They therefore claimed a stake in it. They also wanted a share in the distribution and protection of the Zam-Zam well, but Abdul-Mutallib rejected their claim and became the sole-custodian of the well. This led to a conflict and they decided to call in a third party, to arbitrate the issue. They decided on the tribe of Banu Sa`ad Bin Huzail, which was stationed in Syria. So, Abdul Mutallib and a few persons from every tribe in the Quraish, set out on this journey to Shaam (Syria). The road was long and arduous. There were many caves and mountains along the way. When this caravan reached a certain place, their water stocks dwindled. Thirst was starting to get a hold of them. Those who had some water by them, refused to give it to Abdul Mutallib and his companions, saying that they have become the custodians of the well of Zam-Zam, and yet they are asking for water now. The situation became very difficult, and they could not even walk any further. The Power of Allaah Ta`ala came into play, when eventually Abdul Mutallib managed to get upon his camel and it stood up, a spring of clear, fresh and sweet water gushed forth, from below, the place where his camel had sat. Out of sheer joy, Abdul Mutallib screamed out a Takbeer, and all of them drank to their fill, and filled their containers. So much so, that even those who refused to give their water to Abdul-Mutallib, managed to fill their containers.
When all of them saw this strange and wonderful scenario, they concluded that their decision was made and their matter resolved. They took an oath that they will never dispute with him regarding the well of Zam-Zam. That same Being Who has blessed you with a spring of water in this desolate desert, is the same One who has blessed you with the well of Zam-Zam. So, instead of going any further, they all turned back to Makkah. This incident occurred about 40 to 70 years prior to the birth of Nabi-e-Kareem (sallallahu alaihi wasallam).

During the era of ignorance, two idols, >Assaaf= and >Naila= were kept upon the well of Zam-Zam. >Assaaf= was a male and >Naila=, a female, who had a connection with the tribe of Jurhum, and they were inhabitants of Yemen. There was a love relationship between the two of them. When they came to Makkah for Hajj, they committed an indecent act in the Haram. This led to Allaah Ta`ala turning them into stone. People were greatly affected by this story. They were then flung nearby, to the place where the well of Zam-Zam is situated, so that others may see their plight and take lesson from their sin. Their forms remained like this for a period of time, until a time came when the Mushrikeen (idol-worshippers) made them also into idols and worshipped them. Oaths were being taken upon their names, and in order to gain favour with them, animals were sacrificed in their names. Therefore, when Abdul Mutallib, started digging nearby them, the Quraish came to their defence.

Imaamul Mu`arrakheen, Allama Azraqi, states;
A When Assaaf Bin Bughaa and Naila Binti Zi`ib committed their vile and immoral act in the Haram Shareef, then Rabb Zul Jalaal turned them into stone. The people flung one of them onto mount Safa and the other onto mount Marwah. As time went by, people started worshipping them. Later on, a person by the name of Umar Bin Lahya fortified the people=s belief and worship in them.
When the era of Qussay Bin Kilaab came, he placed the statue of Assaaf near the Kaaba and that of Naila near the well of Zam-Zam. Hence, the Mushrikeen, used to begin their Tawaaf of the Kaaba at the statue of Assaaf and end at Naila. They also made Istilaam at these idols. Then, when Allaah Ta`ala placed the control of Makkah Mukarrama in the hands of Rahmatul Lil Alameen, these two idols (like all the others) were destroyed.@

The minds of the Mushrikeen are obscured due to their idol-worship. Soundness of mind leaves them. Just look at this, where a totally immoral and depraved man and woman shamelessly commit an act of indecency in front of the Kaaba Shareef, and Allaah Ta`ala turns them into stone as a lesson for man to come, yet the Mushrikeen turn this very curse into their object of worship, from whom they ask of their needs.

Virtues and Praises

The water of Zam-Zam has countless of virtues and it is extremely pure and clean. It is the most blessed and purest of all waters on earth.

Allama Taahir Karwi, writes in this regard:

1. The inception of this well was owing to Hadhrat Ismaeel (alaimus salaam) and his mother Hadhrat Haajira (R.A).
2. Its coming into existence was owing to the intervention of Hadhrat Jibraeel (alaihi salaam).
3. Its position is upon the most blessed place on earth, i.e. near the Kaaba Shareef and within the Haram.
4. This well is surrounded by three such sacred places, viz. Hajre Aswad, Safa and Marwah which grants it virtue (over all other wells).
5. This is such blessed water, from which Prophets, Sufis, Pious and Allaah-fearing people have drank.
6. This such a pure water, with which, Hadhrat Jibraeel (alaihi salaam) bathed the pure heart of Nabi (sallallahu alaihi wasallam).
7. This water also has this virtue that Rahmatul lil Aalameen, Muhammad Mustafa (sallallahu alaihi wasallam), twice rinsed his blessed mouth in the bucket of its well, thereby granting it the virtue of having the effect of his Mubarak mouth.
8. The world over, this is such a blessed water, that it has been praised by the most Truthful of all the truthful people (sallallahu alaihi wasallam).
9. Nabi (sallallahu alaihi wasallam) requested this water from Makkah Mukarrama, whilst he was stationed in Madinah Munawwarah.

Narrations and Ahaadith

1. It is reported from Hadhrat Jaabir (radhiAllaahu anhu) that Rasulullaah (sallallahu alaihi wasallam) said: *AThat person who has completed seven Tawaafs of the Kaaba Shareef, then he performs 2 Rakaats Salaat behind the Maqaam-e-Ebrahim, and he has a drink of the water of Zam-Zam, all his sins will be forgiven.@* [Tafseer Waahidi]

2. Nabi Kareem (sallallahu alaihi wasallam) said: *AThe water of Zam-Zam has a cure for all ailments.@* [Dailami]

3. Hadhrat Abdullaah Ibn Abbaas (radhiAllaahu anhu) reports that Nabi (sallallahu alaihi wasallam) said: *AThe water of Zam-Zam is the best water on the surface of the earth.@*

4. Rasulullaah (sallallahu alaihi wasallam) said: *AThe stomach of a believer is satiated with the water of Zam-Zam, and the stomach of a Munaafiq is not satiated.@* It is as though this is a sign of hypocrisy.

5. Rasulullaah (sallallahu alaihi wasallam) said: *AFor whatever object Zam-Zam is drunk, that object will definitely be fulfilled. If one drinks it with the purpose of being cured, then Allaah Ta`ala will grant cure for the drinker, or if one drinks it for his thirst to be removed then Allaah Ta`ala will remove his thirst. Because it is the well of Jibraeel (alaihi salaam), and with it Allaah Ta`ala quenched the thirst of Hadhrat Ismaeel (alaihi salaam).*

6. Once Rasulullaah (sallallahu alaihi wasallam) came to the well of Zam-Zam. A bucket was taken out for him. Rasulullaah (sallallahu alaihi wasallam) drank

from it, and he rinsed his mouth therein. It is reported in another narration that Nabi (sallallahu alaihi wasallam) washed his blessed face therein and rinsed his mouth. It is reported that Hadhrat Abbaas (radhiAllaahu anhu) took out the bucket for Nabi (sallallahu alaihi wasallam).

7. It is reported from Hadhrat Abdullaah Ibn Abbaas (radhiAllaahu anhu) that Rasulullaah (sallallahu alaihi wasallam) said: *AFever is from the fire of Jahannam, hence cool it off with the water of Zam-Zam.@*

8. Rasulullaah (sallallahu alaihi wasallam) said: *AGazing upon five things is also an Ibaadat; The Qur`aan Majeed, Kaaba Shareef, one=s parents, the face of an Aalim and Zam-Zam. To look upon Zam-Zam, one=s sins are forgiven.@*

9. Hadhrat Ali (radhiAllaahu anhu) reports that amongst all the cities, two cities are the best. Makkah Mukarrama, and that city, wherein Hadhrat Aadam (alaihi salaam) came down. Two cities are the worst; >Ahqaaf= and >Hazre Maut=. The best well is that of Zam-Zam and the worst is >Barhowt=, wherein the bodies of the Kuffaar were thrown.

10. It is reported from Ibn Jareej that the best water on earth is the water of Zam-Zam, and the worst water is the water of the well of Barhowt, which is situated in the valley of Hazre Maut.

11. It is reported from Hadhrat Abdullaah Ibn Abbaas (radhiAllaahu anhu): *APerform Salaat in the place of the chosen ones and drink from the drink of the pious.@* He was asked; *AWhat is the Prayer-place of the chosen ones?@* He replied: *ABelow the Mezaab-e-Rahmat (below the water out-let in the Haram).@* He was asked about the drink of the pious, to which he replied; *AThe water of Zam-Zam.@*

12. Abdul Aziz bin Rawaad says that there was once a pious shepherd, who drank from Zam-Zam whenever thirst overcame him. He would derive therefrom the taste, pleasure and effects of milk. When he took from the water of Zam-Zam for wudhu for Salaat, then he would get the effects of water.

13. Sheikh-ul-Islaam Siraajud Deen Balqini (rahmatullahi alaih) mentions that the water of Zam-Zam is even more virtuous than the water of Kauther, because the blessed heart of Nabi (sallallahu alaihi wasallam) was washed in this water, and it is not possible that Nabi=s (sallallahu alaihi wasallam) heart be washed except with the best of waters.

14. It is reported in one narration that the person in whose stomach enters the water of Zam-Zam, will never enter Jahannum, because the Fire and Zam-Zam can never be in one and the same place.

15. It is reported from Hadhrat Abdullaah Bin Umar (radhiAllaahu anhuma) that the water in the well of Zam-Zam which comes from the direction of Hajre Aswad is actually a spring from Jannat.

Sayyidinah Abu Zarr Ghifaari (radhiAllaahu anhu) reports the incident of his acceptance of Islaam, when he came to Makkah, thus:

AWhen I heard of the announcement of Nabuwwat of Rasulullaah (sallallahu alaihi wasallam), then I went to Makkah, and enquired about him (sallallahu alaihi wasallam). The people attacked me, with the result I fell down unconscious. When I regained consciousness, I ran to the Kaaba Shareef and hid behind the Ghilaaf. At times during the night I saw Nabi (sallallahu alaihi wasallam) making Tawaaf of the Kaaba, and I even made Salaam to him. Once, Nabi (sallallahu alaihi wasallam) asked me when I had come here. I replied that it has been thirty days since my arriving there. He asked me who was supplying me with food. I replied that besides the water of Zam-Zam, I had no other source of nourishment. Nabi (sallallahu alaihi wasallam) replied that surely this was blessed and it was the best food of all foods.@

Hadhrat Rabaah reports from Hadhrat Aswad:
AHe mentions that once such a stage passed him while in Makkah that for three days he had no food. He spent his time at the well of Zam-Zam, drinking therefrom. He says that he derived the pleasure and effects of milk from this water.@

Mufti Abu Bakr Umar Ma`roof Shaneeni, who was from amongst the top Ulama of Yemen, states that a person was afflicted with a serious illness. His illness took a bad turn. He went to a doctor, who turned him away due to the very serious nature of the illness, and said that this person had no more than three days to live. When the patient heard this, it was as tough the earth beneath him had opened up. He turned away thoroughly dejected.
Allaah Ta`ala placed this thought in his mind that why should he not drink from the water of Zam-Zam, because Nabi (sallallahu alaihi wasallam) said that it was a water which had Shifaa (cure). With this intention he left Yemen and arrived in Makkah. He drank Zam-Zam water to his fill. He felt that something was breaking in his stomach. Immediately he left the Haram and went to relieve himself. He had a bout of diarrhea. He went and drank Zam-Zam water for a second time and again had a bout of diarrhea. He stayed for a few days in Makkah. After Allaah Ta`ala had granted him cure, he returned to his home country and presented himself before the doctor. The doctor was surprised and asked him if he was the very same person who had the certain disease. He replied in the affirmative. The doctor asked him what medicine he had used. He indicated that he had been cured through the Barkat of the water of Zam-Zam.

In the same way a blind person drank from the water of Zam-Zam and put some on his eyes. Allaah Ta`ala granted his sight.

Allama Zahni states in >Tabqaat= that when Sheikh Khatieb Baghdaadi went for Hajj, then he drank thrice from the well of Zam-Zam, and he asked Allaah Ta`ala for three of his needs. Allaah Ta`ala fulfilled all three of his needs through the Barkat of Zam-Zam.

Allama Taajudeen Subki (rahmatullahi alaih) writes in >Tabqaat=:
AAllama Muhammad Bin Ishaq Bin Khuzaima was asked: >Where did you attain such heights in knowledge?= he replied that Nabi (sallallahu alaihi wasallam) said that for whatever purpose the water of Zam-Zam is drunk, that will be fulfilled. Hence, he says, he drank it with the du`aa of acquiring knowledge, and Allaah Ta`ala fulfilled his desire.@

Sheikhul Islaam Ibn Hajar (rahmatullahi alaih) states that when he was still a student of Hadith when he drank Zam-Zam and made du`aa that Allaah Ta`ala make him an excellent Haafiz of Hadith like Allama Zahri. He says that 20 years later he made Hajj, and he felt that Allaah Ta`ala had granted him progress in his knowledge. He says that he made a du`aa then that Allaah Ta`ala grant him higher stages in rank. He said that he had hope Allaah Ta`ala will surely fulfill that du`aa.

Moulana Abdullaah Anwar states:

AWhen I was a student in Daarul Uloom Deoband, I contracted some rare disease. During the day I was fine but I would spend the entire night itching. The doctors named it (the sickness) >Banaatul Lail=. Upon the advise of Mufti Zifaayatullah (rahmatullahi alaih) I applied a certain oil mixed with lemon. I sought a cure in Delhi, Lahore and Sahaaranpoor, but there was no real relief. There was a trend that when any student completed Dora Hadith (Final year), then his father would gift him with a trip for Hajj. I was also blessed with this opportunity, and in 1946, I went for Hajj. I arrived in Makkah at night and made Umrah and proceeded towards the well of ZamBZam. There were two persons there who were taking out water from the well, of whom one was deaf. He threw two of three buckets of water on me. When I was completely drenched I began drying myself with my shawl. This (deaf) person started shouting and made signs that I should not dry myself. Nevertheless, my disease was immediately cured. And Alhamdulillaah, until today (1980), that sickness never reappeared, through the Barkat of Zam-Zam. In fact, not even a small pimple showed up.@

THE ETIQUETTE OF DRINKING THE WATER OF ZAM-ZAM

The usual Sunnat of drinking water is to sit and drink, however, the Sunnat method of drinking the water of Zam-Zam and left over water after making wudhu, is to stand and drink it.
Hadhrat Ali (radhiAllaahu anhu) reports that on the occasion of Hajjatul Wida, Rasulullaah (sallallahu alaihi wasallam) came to the well of Zam-Zam. A bucket of Zam-Zam water was presented to him and he made wudhu therewith.

Hadhrat Taa`oos reports that on the same occasion when Rasulullaah (sallallahu alaihi wasallam) was presented with a bucket of Zam-Zam water, he drank therefrom, then he rinsed his Blessed mouth therein, where after he instructed that the remainder be thrown back into the well.

Hadhrat Abdullaah Bin Abbaas (radhiAllaahu anhu) reports that he saw Rasulullaah (sallallahu alaihi wasallam) stand and drink Zam-Zam water.
Hadhrat Abdullaah Bin Abbaas (radhiAllaahu anhu) reports that they came to the well of Zam-Zam, in the company of Rasulullaah (sallallahu alaihi wasallam). He indicated that a bucket of water be taken out. A bucket of water was taken out and he (sallallahu alaihi wasallam) took it, recited >Bismillah= and placed it to his mouth and drank therefrom. He then lifted his head and said >Alhamdulillah=. He then read >Bismillah= and drank once more therefrom. Again he lifted his blessed head and said >Alhamdulillah=. For the third time he recited >Bismillah= and drank. This time he drank more than the previous two times. Then he (sallallahu alaihi wasallam) said that this is the distinction between us and the Munaafiqs, that their stomachs are never satiated.

Hadhrat Abdullaah Bin Abbaas (radhiAllaahu anhu) reports that whenever Zam-Zam is drunk, the following du`aa must be read;
AAlaahumma Inni As`aluka Ilman Naafi`a wa Rizqaw Waasi`a Wa Shifaa am min Kulli Daa`in.@

The Ulama have mentioned that one should not suffice only on this du`aa. In fact, one should make du`aa for all of one=s worldly and hereafter needs. However, one should not make du`aa for any Haraam thing.

Hadhrat Saweed Bin Saeed states that he saw Hadhrat Abdullaah Bin Mubarak drinking Zam-Zam water. He faced towards the Kaaba and said: *AOh Allaah, I have drunk Zam-Zam with this intention that I be saved from thirst on the day of Qiyaamah. According to the words of Rasulullaah (sallallahu alaihi wasallam), YOU fulfill my need.@*

The age of ignorance was also one era where the service of giving the Hujjaaj water to drink was prevalent. A person by the name of Qussay Bin Kilaab placed a >pond= nearby the Kaaba Shareef and provided the Hujjaaj with sharbat (juice). Besides this, milk and many other tasty drinks were made available for the Hujjaaj. During that era the well of Zam-Zam was closed. After Qussay, Haashim and Abdul Mutallib continued this service.
After Abdul Mutallib opened up and cleaned the well of Zam-Zam, water was now being given from here. Later on this service was passed on to Hadhrat Abaas (radhiAllaahu anhu). Until today his children are in charge of this duty.
Even though nowadays the water is extracted by machinery etc. nevertheless, this duty is still in the hands of the family of Hadhrat Abbaas (radhiAllaahu anhu).

THE TAKING OF ZAM-ZAM TO OTHER TOWNS AS A GIFT

The taking of the water of Zam-Zam to other towns and gifting it to others is also proven from Rasulullaah (sallallahu alaihi wasallam) and the Sahaabah (radhiAllaahu anhum).
It is reported in the Hadith that Rasulullaah (sallallahu alaihi wasallam) sent a message to Hadhrat Suhail Bin Umar (radhiAllaahu anhu), who was in Makkah, via Hadhrat Jaabir (radhiAllaahu anhu), that he send Zam-Zam water. He was told in a letter, that if he receives the letter at night, he should not wait for morning, or if he receives it during the day, he should not wait for nightfall (i.e. he must send the water immediately). Immediately upon receiving the letter, he sent two containers full of Zam-Zam water to Rasulullaah (sallallahu alaihi wasallam).

It is stated in >Sharah Muhazzab=, in commentary to the above narration, that this incident occurred prior to the conquest of Makkah.

When Nabi (sallallahu alaihi wasallam) intended presenting a gift to someone, he gave them Zam-Zam water.

Whenever Ummul Mu`mineen, Hadhrat Aisha (radhiAllaahu anha), used to return from Hajj, she would take along some Zam-Zam water, and say that Rasulullaah (sallallahu alaihi wasallam) also took Zam-Zam water upon his return from Makkah.

Whenever Hadhrat Ka`ab Akhbaar (radhiAllaahu anhu) went for Hajj, he would drink from the water of Zam-Zam and sprinkle some upon his clothing. When he was asked regarding this action of his, he replied: *AHave you not recognised this water?@*

Whenever Hadhrat Muaawiyah (radhiAllaahu anhu) would come to the well of Zam-Zam, he would take out a bucket of water and drink therefrom. He would sprinkle the remainder upon his head and clothing.

It is reported in one narration that, once Hadhrat Ka`ab Akhbaar (radhiAllaahu anhu) took 12 containers of Zam-Zam water back with him to Syria upon his return from Hajj.

THE WELL OF ZAM-ZAM

This is a blessed and honoured well which is second to none. In the beginning it was only a few inches deep, but later it became a deep and wide well. How and when did this little, >insignificant= spring take the form of a well? This is an important and historical mystery.

When this water first appeared, Hadhrat Haajira formed a barrier around it with the sand, thereby making it into a spring. Then the tribe of Jurhum came and they settled down in the vicinity. As the population grew, the water also increased proportionately, fulfilling their needs.

Allama Azraqi writes:
A*When the Jurhum started plundering and ravaging the sanctity and respect of the Haram, and they began sinning openly, then Allah Ta`ala removed from them the blessing of the water of Zam-Zam. The spring dried up. As time progressed, no sign remained to indicate the existence of the spring. The result was that the people became completely oblivious of the existence of the spring. On the one hand the oppression and tyranny of the Jurhum increased and their leader, Amar Bin Haarith Bin Madhaadh, advised them and tried to counsel them, but to no avail. Thereafter Allaah Ta`ala made the Khuzaa`a victorious over them. The Khuzaa`a thoroughly disgraced and belittled them, thereby expelling them from Makkah Mukarrama.*
During all this, Amar Bin Haarith, who saw the imminent fall of the Jurhum, took all the valuables, gold, swords etc. and secretly buried it in the ground, nearby the spring of Zam-Zam. He covered the place well, thereby concealing it completely. As time passed, this place (of Zam-Zam) became as though it was non-existent. After many centuries, when Allaah Ta`ala again decided to make the water of Zam-Zam known and benefit the people, HE chose Abdul Muttallib to unearth this blessing. He was instructed through a dream to dig up the well of Zam-Zam. The result of his dream led him to take along his eldest son, Haarith, to assist him in digging up the well. They dug until they struck water, and they also unearthed the treasures of the Jurhum. In this way the former spring took the form of a well, and so it remains until this day.@

Imaam Nawawi (rahmatullahi alaih) says:
A*The well of Zam-Zam is approximately 38 Zira`a (arm-lengths), i.e. about 57 feet, away from the Kaaba Shareef.*@

Allama Azraqi (rahmatullahi alaih) states:
A*I measured the well of Zam-Zam, and found its depth to be 60 Zira`a, i.e. 90 feet. The level of the water reached a very low level between the years 223 and 224 A.H., in fact, it became almost extinct. During that time I had the opportunity to descend into the well. I saw that it had three springs (sources, which were hollow and cave-like). One was in the direction of Hajre Aswad. The second was coming from Jabal Abi Qubais, i.e. Mount Safa, and the third was from Marwa. I even performed Salaat in one of these >caves=. The sand in the well was becoming loose and falling down, with the result that the water was slowly drying up. Then in the year 224 A.H. the well was dug a further 9 Zira`a deeper, i.e. 13 2 feet. In this way its full depth became 69 Zira`a, i.e. 103 2 feet deep. 40 Zira`a from the ground level, it was built up with bricks, and thereafter it was dug out of rock, which was a further 29 Zira`a deep. Thereafter, in the year 225 A.H. Allah Ta`ala sent abundant rain, which resulted in floods. This gave rise to the well of Zam-Zam once again flowing. The mouth of the well (at that time) was about 3 Zira`a wide.*@

Similarly, during the Khilaafat of Haroon Al-Rashid, Saalim Bin Jiraah dug the well a further 1 Zira`a, i.e. 1 2 feet. It was also dug sightly deeper during the Khilaafat of Mahdi Abbaasi.

It is recorded in >Ghaayatul Awtaar= that the well of Zam-Zam is 69 hand-spans deep, i.e. 103 feet and 6 inches. Its mouth is 4 hand-spans wide, i.e.6 feet.

Allama Raf`at writes in >Mir`aatul Haramain=:
AThe well of Zam-Zam is 18 metres from the Kaaba Shareef. It has a squarish platform which stands around it, 5.25 metres from the top of the well. This platform had two levels. On the first are the attendants (of the well) and on the second are a special type of attendants. There are wooden steps leading to this second level. Whoever wished, could go up to the second level to have a bath.@

Allama Taqi-ud-Deen Faasi (rahmatullahi alaih) says:
AI measured the height of the mouth of the well of Zam-Zam, as it stands above ground level. It is 2 3/4 Zira`a, i.e. 2 feet and 7 2 inches, high. Its diameter is approximately 4 2 Zira`a, i.e. 2 feet and 9 inches. The circumference of the mouth of the well measured approximately 15 Zira`a, i.e. 22 feet and 6 inches.@

Allama Azraqi (rahmatullahi alaih) describes the method of giving water from the well of Zam-Zam during his era, as follows:
A20 stools were made from wood, upon which one could sit and drink Zam-Zam. In the initial stages there was a platform of marble around the well and a lattice of marble around it, which was placed during the reign of Abu Ja`far. Then Mahdi Abbaas renovated it. Then, Umar Bin Farj changed it in the year 220 A.H., during the reign of Mu`tasim Billaah. On the side of Safa, >Saqaaya Abbaas= was built. The dome over the well of Zam-Zam was changed. It was yellowish on the inside and the outside was extremely beautiful. Steel pillars were placed on wither side, upon which lanterns were hung.@

Allama Azraqi reports from Ata:
AZam-Zam had two ponds. A pond was made between the well of Zam-Zam and the Hajre Aswad for drinking, and another was made in the direction of Safa for wudhu. One person was deputed to take out water from the well.@

Allama Ibn Jubair Andalusi (rahmatullahi alaih) explains the scenario during his era, as follows:
AThe wall around the pond of Zam-Zam was 3 feet in size, 19 fingers high and 18 fingers broad. It was situated between the Safa and Marwa, under the canopy of Abbaas. In the initial stages, water was served from here for the Hujjaaj. Now, the water is filled and placed here in the mornings, so that by evening it is cool. It is taken out at nights for drinking.@

Allama Taqi-ud-Deen Faarsi (rahmatullahi alaih) writes:
AA square shaped structure is built around the well of Zam-Zam. Behind these walls are 9 ponds, which are always filed with Zam-Zam. People make wudhu there. In this structure, the wall which faces the Kaaba Shareef, has windows. A verandah upon the roof has been made for the Mu`azzins. The name of the one who initiated this is not known. In the year 822A.H. this entire structure and pond was rebuilt. A new and more beautiful verandah was made upon the roof for the Mu`azzins. These entire renovations was sponsored by Sheikh Ali Bi Muhammad Bin Abdul Kareem Jilaani. The first structure was made of wood, which later became dilapidated. A new one was then made of decorated stones.@

In the year 933 A.H. the surrounding of the well of Zam-Zam was beautifully decorated and engraved.

In the year 948 A.H. Ameer Khushqaldi renewed the structure. He made the floor from marble. A second level was also made therein, whose roof was constructed

from ornamented wood.

In the year 1020 A.H. an insane person jumped into the well, with the result divers had to be called from Jeddah to retrieve his body. After much difficulty and effort, the body was taken out. To prevent such incidents in the future, Sultan Ahmed Khaan ordered that a steel fence be placed above the well. This was placed one metre above the surface of the well, so that nothing will be able to reach the water. On the north wall of this structure two Ahaadith and the name of Sultan Abdul Humaid Khaan was written.
The Ahaadith that were written were:
AThe water of Zam-Zam is a cure for all illnesses.@
AA sign of distinction between us and the Munaafiqs is that they are not quenched with Zam-Zam.@

A poem was written on the door, and beside it the following two Ahaadith were inscribed:
AThe water of Zam-Zam is for that reason with which it is drunk.@
AThe water of Zam-Zam and the fire of Jahannum cannot be joined in the stomach of a servant.@

This structure remained in place until the reign of Allama Raf`at Paasha, in the year 1318 A.H.
Allama Taahir Kurdi, writes, quoting from >Taarikhul Ghaazi=:
AIn the year 1028A.H., during the month of Ramadaan, many of the bricks on the north and west walls of the structure surrounding the well of Zam-Zam, fell down. The result was that the taste of the water changed considerably. On Monday, the 14^{th} of Shawwal, Hussein Habshi, Moulana Sayed Shareef and Idris Bin Hassan gathered the leaders of the city and the experts in the field of building, and they formulated a program for the restructuring and rebuilding of the structure. Construction started on that very day. On Wednesday, the 16^{th} Shawwal, all the work was complete. Similarly, during the month of Zil-Hajj in the year 1068 A.H., the water in the well decreased considerably. When the buckets were lifted from the well, there was more mud compared to water. The well was cleaned out many a times and it was also dug deeper, but the water did not increase. The well was closed from morning to Zuhr and from Maghrib to Esha, yet the water was not sufficing. Prior to this there was never such a shortage of water in the well.@

Muhammad Labeeb writes:
AIn the year 1328, an Indian jumped into the well of Zam-Zam. This resulted in a diver being called from Jeddah. The body was retrieved with much difficulty, and the water was purified. Besides this the Indians wash their kafan(burial) cloths in the water and take it back with them.@

Allama Kardi, quotes from Sheikh Hussein=s Kitaab, >Taarikh Imaaratil Masjidil Haram=:
ADuring our time the well of Zam-Zam was such that its mouth was round, and a slab of marble was used to close it. This method was adopted because in the year 1332A.H. an Afghani jumped into the well. After his body was retrieved, the Saudi rulers decided to put a stop to this and they had a heavy slab placed above it. The mouth of the well was about 120 centimetres above ground level. The floor of its canopy was made of marble. The canopy was square and each side measured about 11 Zira`a, i.e. 16 2 feet or 5 metres, long. There was a door on the eastern wall of the canopy. Upon half the roof, a platform was placed for the Mu`azzin and the other half was empty. The roof of the platform was made of big and strong wood. This platform is for the use by the main Mu`azzin, whose voice, when heared by the appointed Mu`azzins in the Minaarets, was a sign for them to begin their Azaans. Also, this main Mu`azzin, would be a Mukabbir (he would repeat the Takbeers of the

Imaam) to the Imaam on the days of Jumuah and Eid, so that people can follow the actions of the Imaam. The main Mu`azzin at that time was Sheikh Abdul Aziz Bin Ali Rees. There was room on the southern side of the Zam-Zam=s canopy, in which the cleaning apparatus for the Mataaf etc. was kept. The Mataaf floor was constructed of smooth stone. In this room, lanterns that were used to illuminate the Mataaf at nights, were also kept. From Maghrib Salaat until after Esha, and at dawn until the sun rose, the lanterns were placed near the door of the Kaaba. There were steps, close to this room, which led to the roof.@

Upon the instructions of King Abdul Aziz Bin Abdur Rahmaan Faisal, two pathways were constructed at the well of Zam-Zam. One was in the direction of the door of the canopy and the other in the southern side. Sheikh Abdullaah Dehlwi assisted in this construction. He built an extremely beautiful marble structure. The pathway in the canopy of the well, close to the room was completed in1345 A.H. and the other was completed in the year 1346 A.H.

Although a canopy was made for the well of Zam-Zam, there were no doors or locks. Therefore, in the year 826 A.H., Sheikh Abdus Salaam Bin Abi Bakr Zam-Zami, made a plea to the Khalifah of the time that the movement of the people around the well of Zam-Zam, during Salaat times was causing a distraction to the Imaam, hence arrangements should be made for a door and locks. The Khalifah acceded to this request and a door and locks were placed.

In the year 1383 A.H., owing to the renovations and expansion of the Mataaf, the above-mentioned structures were all demolished and razed to the ground. With the result, the mouth of the well of Zam-Zam was now made below ground level. There is a pathway leading into it on the northern side. There are three steps leading from ground level and then another 24 steps, to below. Between the steps and the well there is a wide space, which is divided into two parts. The right-hand side is for males and the left-hand side for females. There was a large pipe on the wall, and attached to it were 19 spouts, for drinking the water. This was about 4 feet long. In the month of Zil-Hajj, 1398 A.H., many more spouts were placed on the male=s side.
The roof of the well is under the Mataaf. There is a large steel door between the well and the male and female drinking sections, which is kept locked during the Hajj period. Two large generators are placed in the well section to supply electricity. One person is deputed to look after this. The mouth of the well is also closed up with a large steel door.
The Saudi constructed rooms around the Haram Shareef are also supplied with Zam-Zam water via generators (pumps). There is such a large supply of water that there is no fear of shortage. Besides this there are also a number of towns to which Zam-Zam water is supplied, via large pumps.

The Saudi government have greatly expanded the Mataaf area owing to excessive Hajj crowds, which are ever-increasing. These huge crowds lead to great congestion in the Haram, especially during the Tawaaf-e-Ziyaarat, the crowd even go pass the Zam-Zam area when making Tawaaf. It for this reason that they have enlarged the Mataaf area. This eventually led to a complete roof being placed above the Zam-Zam well, in the year 1399 A.H. (1979). The entrance was made in the direction of >Baab-e-Umrah=. 600 water spouts were placed for males and females. Now, Alhamdulillah, there remains no (serious) congestion for drinking the water or during Tawaaf (compared to earlier times).

Imaam Azraqi mentions the following narration:
AWhen Qiyaamah draws near, Allaah Ta`ala will dry up the earth of sweet water, but the water of Zam-Zam will still be available at that time.@

The arrangements that were made for drinking the water of Zam-Zam and for making wudhu, during the month of Shawwal 1402 (August 1982), were so magnanimous that it was never anything like this before. As was mentioned earlier, a rope and bucket were used in the former times for taking out water from the well.

Later arrangements for drinking and wudhu were made by means of forming ponds. Then the Saudis placed separate spouts for males and females nearby the well. However, the present set-up is beyond compare and worthy of all due.

Arrangements were made near the well of the Zam-Zam, below >Baabus Salaam=, below >Baabul Hudaibia= and below >Baabush Shubaika=. The description follows hereunder:
Nearby the well of Zam-Zam, where at first there were spouts for drinking water, this area has been completely renewed and there are now 8 lines with 220 spouts. On the left-hand side, i.e. the female section, also just as many renovations were made. There are 23 steps in order to get below ground level. These spouts are very beautiful and advanced, in that one only has to press a button and the water shoots out. There are also strong basins attached here. These spouts are approximately 3 feet high. There are about 153 round light fittings hanging here. There are 16 pillars. Air-conditioners have also been placed here to keep the place cool. Large white stones decorate the floor area.
Near the >Baabus Salaam= there is also an area where Zam-Zam drinking arrangements for males and females have been made. On the males section there are about 82 spouts, 4 feet high. These are normal taps, from which a lot of water comes out. Here the people make wudhu, bath and fill up their containers with the Zam-Zam water.

Prior to this in 1979, arrangement was made at >Baabul Umrah= for drinking Zam-Zam. This was terminated in Shawwal 1402 (August 1982). In place of this a place for drinking Zam-Zam was made at >Baabul Hudabia= in Zil Qadah 1402 (September 1982). There were a few steps for going down to this place. Here there are two sections with 70 spouts which stand about 2 feet above the ground. On the ceiling there are 70 flourescent tubes for lighting and 10 fans. There is an air-conditioner here, which is presently not in use. There is also a path from this place which leads outside.

Similarly, an area between >Baabul Shubaika= and >Baabul Umrah= was arranged on the 2nd Zil Hajj 1402 (October 1982), for wudhu. Here 70 new taps were installed, which stand about 3 feet high. Here there are 66 flourescent tubes and an air-conditioner, which is also presently out of use. There is path which has 27 steps that lead to the outside from here.

Besides this, in 1979, large plastic water drums filled with Zam-Zam were placed for the convenience of the visitors and the Hujjaaj. Each drum has the capacity of 60 litres, and they are kept constantly full.
There are 3 groups of labourers who are assigned this duty, and they are always busy. The work is spread over 4 sections. From >Baabul Abdil Aziz= until >Baabus Safa=, then from >Baabus Safa= until >Baabul Fat`h=, and from >Baabul Fat`h= until >Baabul Umrah, and then from >Baabul Umrah to >Baab Abdil Aziz=. In this way the Mataaf area is also divided.

One group fills 20l cans of Zam-Zam and brings them on steel trolleys to top up the drums. Another group comes with even bigger trolleys, and they place ice into the drums. A third group removes the used extra water and disposes of it in the drains around the Mataaf. In total, there are 4 000 labourers who are on this duty. They work in shifts and are on duty day and night. Most of them are Pakistanis.

During the Hajj season of 1403 A.H., an even better arrangement was implemented. The cleaning of the Haram and the providing of Zam-Zam water was contracted to the Pakistanis. At the head of this team was retired colonel Ghulaam Muhammad (Rawalpindi). Colonel Saheb hired 2 000 Pakistanis for the above-mentioned duty,

and each one was contracted for a 4 month period.
There are 5 000 drums placed around the Haram area, but during the Hajj season, the drums are replaced by tanks, which are placed at specific points. For example, they are at >Baabus Safa=, >Baabul Hijra, >Baabul Ebrahim= and >Baabul Hudaibia=. At each of these points, 12 tanks are placed. The doors situated between Safa and Marwa, which are closed, also have tanks inside them.
The ice which is used to cool the Zam-Zam water is also made from Zam-Zam. This ice-making factory is situated near Mina. Over and above this, in 1403 A.H., arrangements for providing Zam-Zam water in Madinah Munawwarah were also made.

There are steel trays placed beneath the Zam-Zam drums, to prevent water from falling onto the carpets. In 1403 A.H. this arrangement was changed, because, due to the trays being there, some people used to make wudhu there. People also used to fill their bottles and containers with Zam-Zam at these places. Thereby causing excessive wastage of water. So in 1403 A.H. plastic cans replaced these trays. The drums were placed on top of these cans and the excess water also gathered in there. The spout of each drum only accommodated the size of the glasses provided for drinking water (hence preventing the making of wudhu and filling up of other containers). Special heating machines are used to instantly dry up any water which spills onto the carpet.

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